

BOSTON RECORDER.

NATHANIEL WILLIS PROPRIETOR AND PUBLISHER, CONGRESS-STREET, BOSTON, MASS.

No. 16.—VOL. VI.

SATURDAY, APRIL 14, 1821.

Terms, \$3,00 a year, payable in 6 months, To Agents, every 11th copy gratis.

Maine Missionary Society.

Report of the Trustees—June, 1820.

[Concluded from page 58.]

that ere long every people will be enabled to "read in their own tongue, the wonderful works of God."

Many heralds of this gospel also, by various missionary societies, are sent to the remotest and the darkest regions. The success of these efforts is already apparent. The gospel is preached as in the apostolic age, "with the Holy Ghost sent down from heaven." In many places, among dumb idols "and habitations of cruelty," there are such changes as are an "earnest" of what shall be extensively done "by the power of the holy child Jesus." Among these blessed efforts, is not to be forgotten what is wrought among the savages, who have roamed, time immemorial, in our own forests. What heart can be insensible to joy and gratitude, in hearing the celebration of the praises of a Redeemer, from those, the sound of whose war songs has so long echoed from the hills and the mountains.

And while one and another, of those who have entered into the field to reap this spiritual harvest, are sinking under the burden of their labors, and seek the repose of the grave; there are "schools of the prophets,"—institutions for the education of pious young men for the work of the gospel ministry, to repair this waste, that there may be no want of cultivators in the Lord's vineyard. Institutions of this description, as well as all others of a kindred nature, which have an intimate connection with the prosperity of the material kingdom, are supported with a zeal and liberality, which find no parallel in former ages.

These various efforts, and the manifest success which has already attended them, are the undoubted symptoms of the dawn of that day, whose light shall shine, unintermittently, for the space of a thousand years; at the close of which, the angel of God will exclaim; "The kingdoms of this world are become the kingdoms of our Lord and of his Christ."

While we are here assembled before God, and have so much reason to make mention of his goodness in our preservation, the past year are not yet adjusted, of course could not be included in the Treasurer's Report; and also, that in the account of missionary services up to the present time, several hundred dollars are anticipated from the income of the present meeting. There was some anticipation, as was stated, at the last meeting, and more at this.—This is a course, the consequence of which, the Trustees would on no means recommend. They have drawn into it, the past year, from consideration that missionaries, in the place where they placed full confidence, were in the ground in readiness to enter upon service, and that the calls from the state, in various quarters, were pecuniarily pressing; and also from the hope, some means might be devised and pursued to increase the annual income of the Society, if its resources cannot be increased, its operations must be more limited. And the Trustees have been careful, showing the very precarious nature of voluntary contributions, to the pledges of the Society for future any way, beyond what the usual interest (or indeed considerable diminution of this) might be calculated upon, as to meet.

Through this Society have at present disposable funds, they have some more in prospect. From the residuary of the late Peter Thacher, Esq., something may be expected.

In addition to this, the late Dr. John Hallowell, has given by Will, his property to this Society. The same, at a special meeting on the first of September last, appointed a committee who have attended to the claims arising from this bequest, and have caused property to be legally vested in the Society. It consists of two farms, with dwelling houses and other buildings; and assessed in the general appraisal, at about \$10,000. The improvement of this sum, is secured by the same Will, to the widow of the deceased, during her life. This property, when at the disposal of the Society, is given without any restrictions, so that the principal may be expended, or only the interest annually, as the trustees thought best to subserve that whose influence and operations the Society was designed to promote.

The source of gratification to every man, to be able to do something, in his sphere and situation, especially a period as the present, to hasten the coming of that day, when the knowledge of God shall cover the earth, waters do the seas. This Society, among the many instruments, which the spirit of Charity is animating, whose operations, under the divine blessing, are to cause the wilderness to be a fruitful field, and the desert, even to be as the garden of God.

For the translation of the Holy Scriptures into the various languages of the world, and their gratuitous distribution among the poor and destitute in every part of the globe, are an object, the importance of which has arrested the attention and influence of whole nations. To missions, kings have been nursing mothers. And the treasures, as to lead to a confidence,

pupil; and the bye word among all classes of the natives is "the A, B, C."

"Sir, I doubt not that the blessing of God will crown all their labors with abundant success, both in civilizing and Christianizing this nation."

Extract of a Letter from Mr. WHITNEY to the Corresponding Secretary.

Atooi, Aug. 1, 1820.

It is with pleasure I can state to you, that we are now safely and pleasantly settled at our appointed station. We arrived at this island on the morning of the 25th of July; were met in the evening, immediately after the ship came to anchor, by the king and queen, with their retinue; and were received with every mark of parental affection. "Noce noce, mist," (we love you much,) responded from a hundred tongues. We were conducted to a house, which had been previously prepared, and where every thing necessary for our comfort was provided.

George tells us, that his father and mother have been engaged for three weeks past in learning to write. You will see what improvement they have made by a specimen consisting of three letters; one written by the king, and directed to yourself; the two others written by the queen. One to Mrs. Sarah Wells of Windsor, Conn. the other to Mrs. William Partridge, of Pittsfield, Mass. We wish you to make what use of them you think proper, and then send them to the persons, to whom they are directed. The king and queen first dictated what they wished to send; which was written, and then copied, in their own hand, by imitation.

The king's youngest son has likewise made considerable improvement. He has written to the Rev. Mr. Daggett, Principal of the Foreign Mission School. Our friend George treats us with much attention. We eat at his table, and he appears anxious to render us all the assistance in his power. He usually attends family prayers with us, and is evidently less skeptical than formerly. On the Sabbath, we attended public worship, and read a sermon written by the Rev. Daniel A. Clark, of Southbury, Conn. entitled, "THE CHURCH SAFE." The king and queen, with their servants, attended, and appeared well pleased. After the services were completed, the king said, "I like your way of worship, very much; my old way is *poopookah* (good for nothing.) I will come every Sabbath, and by and by we will build a large church and be like good people in America."

At present we have great encouragement to hope and pray for the blessing of God to attend our labors. The people have turned from the worship of idols;—kings have become nursing fathers, and queens nursing mothers,—our hands are strengthened and our hearts made joyful. But we rejoice with trembling. There is much need for us to be humble, and walk softly before our God. The materials of which the Lord's house is to be built are rough, and will require the sledge, the saw, and the hammer. These people are naturally fickle minded; and we know not how soon the current of feeling may be changed. The clouds, which are now out of sight, may soon gather in our horizon, and storms of persecution may extinguish these rising hopes; yet, He who hath said,

"Lo, I am with you," is our helper, and we will not fear. Yours, &c.

SAMUEL WHITNEY.

Letter of Mr. RUGGLES to the Treasurer.

Wymai Village, Atooi, Aug. 2, 1820.

Very Dear Sir,—Before the Levant left Woahoo, Mr. Bingham made out a list of articles wanted for the mission family, and requested me to copy and send it to you, with such additions as Mr. Whitney and myself should see needful after we arrived at this place. I now transmit to you the list, though I believe we have made no enlargement.—[Here follows the list, with some remarks upon it.]

At this station we have not one article of cooking utensils, but are entirely dependent on the king, who says we shall never want for any thing, while he lives. He requests me to mention to you, that he very much wants a good minister, physician, house and ship carpenter, cabinet-maker, and powder-maker, to come and live with him; and says he will support as many good people, as will come to his island. We are all in health, pleasantly situated, and happy in our work. We can contentedly sit down to our great business on these idolatrous shores, and willingly, yes delightfully, spend our days, and consume our strength in endeavoring to lead the untutored pagans from nature up to nature's God; in pointing out to them a way which leads from this thorny desert to the celestial paradise. But alas, our weakness and ignorance. We are but feeble instruments, and know not how to act.

God has placed us in a wide and open field, which is already white to the harvest; a field, which requires many laborers. We are but two in number, without a leader and without a counsellor. But we will not be dismayed; the God of Israel is our shepherd and our strength. Our cause is His; He will protect it; and will not forsake his servants. Confiding in his promises, and leaning on his almighty arm for guidance and support, we will venture on

our way, hold up to the heathen the *Sign of Peace and salvation*, and invite them to the Lamb of God, which taketh away the sins of the world.

George treats us with the affection of a brother, and his parents with every mark of parental kindness. The king is now building us a convenient house, 40 feet by 22, thatched with grass, and lined with bulrushes; and this morning he has commenced building a very large house, intended for a meeting and school-house. This is to stand near the king's, and enclosed with a wall 10 feet in height, to prevent the danger of fire; thus we see the literal fulfilment of the prophecy, that kings shall become nursing fathers and queens nursing mothers. We shall soon see a temple erected on this pagan isle; (and on the very ground too where a short time since stood a celebrated Moreah;) a holy temple dedicated to the worship of the living God. But we have no minister to enter it, and proclaim the unsearchable riches of Christ, and break the bread of life to the perishing multitude around. We look to the American churches for help. We really need help. May we not hope, in the course of a year or two, at least, to welcome a little bark in this port freighted with Christian soldiers, who have bid farewell to soft indulgence, and come over to the help of the Lord, prepared to bear with firmness and unwearied patience all the trials & difficulties of missionary life.

Brother W. and myself, with our dear wives, send love to all our friends. Yours in haste, SAMUEL RUGGLES.

Letter of Tanoree, King of Atooi, to the Rev. Dr. Worcester.

This letter was dictated by the king, who has for many years been able to speak broken English. It was written down from his mouth, in a large plain hand, which he copied himself.

Atooi, July 28, 1820.

DEAR FRIEND,—I wish to write a few lines to you, to thank you for the good book, you was so kind as to send by my son. I think it is a good book; one that God gave for us to read. I hope my people will soon read this, and all other good books. I believe that my idols are good for nothing; and that your God is the only true God, the one that made all things. My gods I have hove away; they are no good, they fool me; they do me no good. I take good care of them. I give them cocoa nuts, plantains, hogs, and good many things, and they fool me at last. Now I throw them all away. I have none now. When your good people learn me, I worship your God. I feel glad you good people come to help us. We know nothing here. American people very good-kind. I love them. When they come here I take care of them; I give him eat; I give him clothes; I do every thing for him. I thank you for giving my son learning. I think my son dead. Some man tell me he is dead. I tell him he lie. I suppose he dead. I thank all American people. I feel glad to see you good folks here. Suppose you come, I take good care of them. I hope you take good care of my people in your country. Suppose you do, I feel glad. I must close. Accept this from your friend. KING TAMOREE.

Samuel Worcester, D. D.

Letter from the Queen of Atooi, to the mother of Mrs. Ruggles.

This letter was dictated by the queen, interpreted in broken English, written down verbatim, and copied by herself, in a plain legible manner.

Atooi, July 28, 1820.

Dear Friend,—I am glad your daughter come here. I shall be her mother now, and she be my daughter. I be good to her; give her tappa; give her mat; give her plenty eat. By and by your daughter speak Owyhee; then she learn me how to read and write, and sew; and talk of that great Akooah, which the good people in America love. I begin spell little; read come very hard, like stone. You very good, send your daughter great way to teach the heathen. I am very glad I can write you a short letter, and tell you that I be good to your daughter. I send you my aloha, and tell you I am. Your friend,

CHARLOTTE TAPOOLEE, Queen of Atooi.

PALESTINE MISSION.

From the Herald.

Extracts from the Journal of Messrs. Parsons and Fisk, at Scio.

Visit to Nunneries, &c.

Sept. 12, 1820. Set out early in the morning to visit some monasteries in the south part of the island. Stopped first at the nunnery of St. Mary. Were conducted to the chamber of the Abbess. She received us very pleasantly, and expressed much gratitude for the tracts we sent by Mr. Z. She told us, that the whole number of nuns in the institution is about 200, nearly all of whom are able to read; and that about 60 children are under their care, receiving an education. Gave the abbess two Testaments, and 110 tracts for the use of the nuns & children. She said, that during Lent, they should meet in the church, & read the Testament constantly.

We next visited the nunnery of Chalatira. It contains 60 nuns, all able to read. Gave them a Testament and 60 tracts. In both nunneries the women are dressed in black, with a veil of the same color around the head, & hanging down on the shoulders.

Our third visit was at the monastery of St. Mary. Here we found but 11 monks, The reason assigned by our attendants, why so few join them, is the peculiar strictness of their habits, their rigid abstinence, and severe self-mortification.

They are of the order of St. Antonio, live principally on bread and water, and are allowed to eat only once a day. Their countenances, emaciated, dirty and stupid, indicated, very plainly the effects of their system. The President was abroad. We left a Testament for him, and fifteen tracts for the monks. The man, to whom we committed the Testament, said repeatedly, "We have great need of this; we have great need of this." There is reason to believe, that the Testaments, which have been given to these monks, are the first they ever saw in their own proper language.

Sabbath, 17. Enjoyed the forenoon in uninterrupted quietness. After dinner, five boys came and read five chapters in John. The priest of St. Mary's church called. We read a little while in the Bible, and afterwards in the constitution of the Corfu Bible Society. At first he could not conceive what was meant by a Bible Society. When we explained the matter, he thought it must be an excellent institution.

19. Two of the boys who visit us on the Sabbath, came to-day, and read a chapter.

We asked them many questions, and gave them advice. Their visits have been pleasant to us, and we hope profitable to them.

Visit to several common Schools.

In the afternoon went to visit the schools in and near a village, in the vicinity of which we live. The first school, which we found, consists of ten boys and girls under the care of a female teacher. When it was proposed to give them tracts, the teacher expressed much gratitude, and the children kissed the hand, from which they received the gift. The second school consists of about 30. The master was absent, having intrusted the care of the school to one of the largest scholars. The third school consists of twenty five. The children were reading, or playing, as they liked best. The master was very industriously engaged in making shoes. The appearance of the room indicates, that this employment occupies most of his time. The fourth school consists of about thirty. When tracts were offered, the master inquired the price. When he was answered, "Nothing," he began to express his thanks, and to wish for blessings on the donors. The fifth school contains 12 children. The master was engaged in reeling cotton yarn, while the scholars employed their time, each as he pleased. The master received the tracts with many wishes of eternal blessings on the givers. The sixth school contains 10 children, and is taught by a woman. In several of these schools some of the children are quite small, and unable to read. To such no tracts were given. In the course of two hours, however, more than 100 were distributed among these precious immortals. There is another school in the neighborhood, taught by the priest of St. Mary's, and consisting of 20 scholars. To them we gave tracts some time ago. The number of pupils in all these several schools, is about 160, of whom the far greater part are boys. They learn nothing at school except to read the books, which are used in the churches,—all in ancient Greek, and of course unintelligible to these children. They merely learn to pronounce the words without any idea of their signification. Before we gave them tracts, there is reason to believe, that none of them had any book whatever, which they could understand.

20. A great festival among the Greeks, in honor of the Virgin Mary. The streets, as is usual on such occasions, were full of people.

Some boys, who happened not to be in the school yesterday, came this morning for tracts. Others saw them and came also. There has been an uninterrupted succession of applicants through the day. We have given more than 90 to nearly the same number of men, women, and children. Many applied who could not read, and whom we therefore refused. We usually required the applicants to read a little, questioned them, and exhorted them to preserve their tracts carefully, and read them attentively. The events of the day have been encouraging. To God be the glory. May his blessing rest on our feeble labors.

21. After residing in the country nearly three months, we returned to the city. On our way observed a school; stopped; went to the chamber in which it is taught; and, after some conversation with the master, gave him 30 tracts for his pupils. There were 25 present, seven or eight of whom were females. Four or five were absent. The tracts were immediately distributed, one to each scholar.

Young Minister's Companion. At eleven o'clock went to the college. Professor Bambas was delivering a lecture on grammar to about 60 scholars. When this was finished, more than 30 still remained, and he took the "Young Minister's Companion," which we had given him, and began to read from it ward by

word in Greek, while his pupils wrote as he read. Scarcely any event has given us more joy since we left America. Here were thirty young men, members of one of the first literary institutions in the Turkish dominions, who are soon to be scattered over a considerable part of the empire, engaged in writing off, in their own language, the most salutary moral and religious instructions. Certainly the hand of God is in this thing.

Interviews with the Russian Consul.

Saturday, 23. Called on the Russian consul, and conversed sometime about the distribution of Bibles and tracts. He says, that about 100 vessels leave this port every year under the Russian flag.—Some on board almost every ship can read. To these he would gladly give Bibles and tracts. At his house, we saw two Russian monks, who belong to a company of 70, now on a pilgrimage to Jerusalem. In the evening sent the consul 100 tracts, requesting that some of them might be given to the Russian monks.

26. The Russian consul called at our room, and spent two hours with us. He asked many questions about the geography, history, politics, literature and religion of America; and, in return, gave us information about the Turks, Greeks, &c.

28. Called on the Greek Bishop. Gave him 100 tracts, and some copies of the Scriptures in different languages.

State of a large Monastery.

30. Visited the monastery of St. Menene. It is several miles S. W. from the city. We carried a letter of introduction from the Bishop to the President of the monastery, which procured us a very pleasant reception. The monastery is said to have been founded 800 years ago. It contains, according to the account given us by the President, 380 monks, 40 of them priests; and only 100 of the whole are able to read. We inquired for the Scriptures, and they showed us a folio Testament in ancient Greek, printed at Frankfort, above 200 years ago. Of this they have two copies. They said the Old Testament was locked up in the room of a priest, who was not at home. Two copies of the New Testament, and one or two of the Old, all in ancient Greek, of which none of the monks understood very much, and most of them nothing, are the only copies of the Word of God which these men possess. We gave the President two Romane Testaments, and 410 tracts for the use of the monks. The church of the monastery has a large clock and 5 bells.

At some distance from this place we visited the church of the "Holy Fathers." It is a cave in a solid rock, on the side of a mountain, and completely under ground. One solitary monk lives in an adjoining apartment. We gave him a tract, and he gave us some raisins and walnuts.

Oct. 2. A student called on us who is from Ipsera, a small island west of Scio. He is about going home, and wished some tracts to carry. He says there are in Ipsera three monasteries, one good school, and some other small ones, and he thinks nearly 3,000 people. We gave him 50 tracts, and requested him to distribute them in the monasteries and schools, among the priests and others, who know how to read. He thanked us for them, & promised to do so.

9. Received a letter from the Secretaries of the Malta Bible Society, accompanied by a copy of one from the Rev. Mr. Connor, dated Jerusalem, April 10, 1820. Toward evening visited the place where tradition says, that Homer taught his pupils, and wrote the *Odyssey*.

12. Yesterday, Mr. Pasqua, the Dutch consul, sent to us for a Greek Testament. To-day we sent him one, and an English Bible, with several pamphlets and tracts. He speaks and reads English.

In the evening called on Mr. Fuller, an English traveller lately arrived in Scio, who has been two or three years in Egypt and Syria. He has the Turkish dress, loose robes, long beard, and large turban. From him we were happy to learn, that the Rev. Mr. Connor accompanied him from Aleppo to Smyrna, and passed on, a short time since, to Constantinople. Mr. F. says, the climate in Syria is delightful. On the high mountains the summers are sufficiently moderate. He pronounced it as safe travelling in Syria as in Europe; still he found it necessary to carry sword and pistols, and, in going from Jaffa to Jerusalem, to have a guard of five or six men. He saw the Syrian Archbishop, who has lately been elected Syrian Patriarch.

14. Went into the country with Mr. Fuller. Visited a branch of the college. Distributed 250 tracts, ("the end of time.") among the students, accompanied by a short but excellent address from professor Bambas. Called on Mr. N.; found six or eight men playing cards in his room. Gave each of them a couple of tracts. They thanked us, and we departed, wishing that they may read and become wise. Called on Mr. Z. and gave him twenty-five tracts, to be distributed among the priests and families in his neighborhood. Called on three other families, distributed tracts, and then returned to the city.

17. Carried to the Greek Bishop fifty copies of the tract, "the end of time." Found him reading a copy of it, which some one had given him. We expressed a wish, that every priest should possess a copy of each of our tracts. He said, that he had distributed the 100 we gave him of the other sort, principally among his priests, and would cheerfully undertake to distribute these, and a still greater number if we wished.

18. Gave the printer 50 tracts, which he applied for, to send to Constantinople.

19. Sent 150 more tracts to the Bishop, for distribution among the priests. Distributed 75 among that class in the College, who attend Professor Bambas's lectures. Gave 50 to the Russian consul

for the sailors. Gave two Testaments to the workmen in the printing office. A student called and purchased a Testament.

20. The printer sent for some tracts in behalf of a man from Santorin, who wishes to carry them home for distribution. Santorin is an island at the south of this, and contains, according to Worcester's Gazetteer, 10,000 inhabitants, all Greeks.

Accompanied Professors B. in his weekly examination of his classes in college and distributed 300 tracts to them. The Professor said, "this is eloquent, learned, and excellent; you must read it not once merely, but many times." He ordered one class to prepare a written account of its contents.

Visited four small schools. Found in the first about 70 scholars, in the second 20, in the third 10, and in the fourth 20. Distributed among them about 90 tracts. All the schools we can hear of, in the city, contain about 200 scholars, and are conducted on the same plan with those we found in the country.

A priest, who is a teacher in the country branch of the college, called to get some tracts. He says those we circulated in the country are read with much interest, and many priests and others wish for more. Gave him one hundred and twenty-five.

Called on the Bishop. He began immediately to inquire about the Church in America;—the priests;—pictures in the churches;—and the administration of the Lord's supper. We inquired, Do the Greeks pray to the Virgin Mary, angels, and saints? "Certainly," said he, "to them as mediators." We replied, we pray only to the Father, Son, and Holy Ghost; and consider Christ as the only Mediator. "Christ was Mediator," said he, "when he was on earth; now he is not Mediator but Judge." He then inquired, "Why do you not pray to saints?" Because the Scripture does not teach us to do it. Do the Greeks render worship to saints? "Not as God, but as saints, we render them respect or worship."

Sabbath, 22. Mr. Pasqua called. In the course of conversation he thanked us for the books we had sent him; said, that he reads the Scriptures now one hour every day. He had a Greek Testament once, but his bishop, a Catholic, sent for it. Mr. P. supposed he wished to borrow it, and sent it to him. After some time he appeared for it; but was told he could not have it, because the Pope allows that book to none but the priests. Mr. P. says, he shall take care that the bishop does not get the one we gave him.

23. Called on the Russian consul. He said he had a long dispute the other day with a Greek priest about the circulation of the Scriptures. The priest said it was not useful. The consul inquired, "Why?" "Because," said the priest, "the Scriptures say nothing about lent, or mass, or confession," (meaning private confession to priests.)

At 10 o'clock went on board a boat which had been engaged for the purpose, and set sail for Smyrna. While in Scio we have distributed, or put into the hands of others for distribution, on the island, 2,860 tracts; sent abroad 840 do. Total 3,700. Have sold 13 Greek Testaments. Given away 3 English Bibles—1 French Bible—2 Italian Testaments—22 Greek Testaments. Total 41.

Oct. 24. By the kind providence of God, which has defended us in all our journeys, by sea and land, we reached Smyrna in safety, after a passage of about 34 hours.

[Within a few days the following letter came to hand, which furnishes the latest intelligence from the mission.]

Smyrna, Oct. 31, 1820.

On our return from Scio, as our trunks and bundles of tracts were passing the custom-house at this port, some Greeks, who were employed by the custom-house officer, inquired about the tracts; and, on being told what they were, asked for some. Ten or twelve were distributed on the spot. During the week, we have distributed a few others; and have furnished Bibles to such sailors on board the Sally Anne as were not on board last year. Were gratified to learn from Capt. Edes, that the Bibles, which we gave to his men last year, were attentively read. The U. States brig Spark is now in this port. This is the first American ship of war, that has visited Smyrna. We went on board yesterday, and were happy to learn, that the men are supplied with the Holy Scriptures; and we have just prepared a parcel of pamphlets and tracts to send on board.

This forenoon, we visited the Greek Archbishop of Smyrna. After a little conversation, we presented him 40 tracts, which he said he would distribute. It seems desirable to engage leading men in the Greek church to distribute tracts among their people. Several, to whom we have entrusted the work of distribution, have performed it faithfully. How it has been done in many other instances, we have not yet learned.

Tomorrow morning, if Providence permit, we set off for Haivalai, and thence to a part or all the seven churches. The Greek, who went with us to Scio, will go with us on this tour. He accompanied the Rev. Mr. Lindsay, when he visited the seven churches, in 1815. We have hired an Armenian to carry us the whole journey. He is to defray all expenses of himself and horses, and we give him 37 1-2 piastres, i. e. about \$5, a day. The English consul has written to Constantinople on our behalf, to obtain a travelling *firmān* from the Grand Seignor. This will probably be received before our return.

P. S. Nov. 22. We returned to this place last evening, after visiting Pergamos, Thyatira, Sardis, Philadelphia, and some

other places. In this tour we distributed 1,300 tracts, gave away 15 Testaments, sold five, and engaged two men to act as agents for the sale of the Scriptures. On our return, we found a brig ready to sail for Boston this evening. We have not time to copy our journal, but intend to send it by the next opportunity.

On our return, received the painful intelligence, that the Rev. Mr. Williamson has finished his labors. He resigned his chaplaincy some time since, and expected to travel as agent for the British and Foreign Bible Society. Went to Ephesus, thence to Samos, and was there taken sick and died. We have lost a friend and fellow laborer. May we be prepared to follow him.

From the So. Evan. Intelligencer.

THE DUST OF ZION.

Extract of a letter of the Rev. P. Fisk, addressed to a lady in Charleston, S. C. dated

Pergamos, Nov. 8, 1820.

My Dear Friend—You perceive by the date of my letter that Providence has permitted me to visit this spot, where flourished one of the seven churches which received the benedictions and reproofs of the inspired Apostle. Here were then some faithful witnesses for Christ, who did not deny his name, though they lived where Satan's seat was, and in a time of violent persecution.

We came into the town yesterday afternoon. Would to God we could have found a few primitive disciples with whom we could have enjoyed Christian communion. But alas! he that hath fought against it with the sword of his month.

The great body of the people are now the dupes of Mahometan impurity and absurdity. When we look around to find the steeples of Christian churches, we see nothing but the minarets of Turkish mosques. The spot where tradition says that Antipas, the faithful martyr, was buried, is distinguished now by the tomb stones of two or three Turks. I could not avoid reflecting, "If it be true that the martyr was buried here, what a scene will this spot exhibit at the resurrection. The glorified body of the illustrious saint, and the bodies of unbelievers, called by the Archangel's trumpet from the same tomb!"

We have visited a church, built of large stones, and evidently very ancient, which the Greeks tell us is the one where the church met to whom St. John wrote. From this the worshippers of Jesus have been banished, and it is now a Mahometan mosque. O when will the arm of the Lord be displayed, and these lost possessions be regained? The day will come assuredly, and sincere prayers for its approach will not be lost. Who can tell but there are blessings now in reserve for this place, in answer to the prayers of Antipas and his fellow disciples? This land has been consecrated by prayer, and enriched by the blood of martyrs. Probably some of the first Christians have descendants now here. God does not forget the children of his people. Though we see many difficulties, yet we would gladly hope that the time of deliverance to these desolate and forsaken churches draws nigh.

We have had the great happiness of putting divine truth into the hands of a number who bear the Christian name, but who seem to have very dark and erroneous ideas of real Christianity. The number of Greek Christians is said to be 12 or 15 hundred. They have one church, six or seven priests, and four schools, which contain about 80 scholars. We have given one hundred tracts to the scholars and others, and two Romane Testaments to the priests, who had no part of the word of God before in their own language. We have also sold two Testaments. You cannot easily conceive the joy we feel in having performed these small services for this ancient church. You will unite your prayers with ours, that the word of God may not return void.

There are two or three hundred Armenian Christians in this town, but as we do not understand their language and have no books in that tongue for distribution, we have been able to do nothing for them. One of them came to us for a Testament, but we had none that he could read. When I speak of Christians in this country, you will understand me to mean not such as have been renewed by the Holy Spirit, of such I fear few, very few could be found, but such as profess to believe that Christianity is true in distinction from the religion of Jews and Mahomedans.

There are about 100 Jews in the place. We went in search of the chief man among them, in order to offer him a Hebrew Testament. He was not at home. His son read a little in it and said he would find his father, and bring him to our lodgings to see it. But I am sorry to say, we have heard nothing farther from them. To this day the veil remainth on their hearts.

The great body of the inhabitants of the town are Turks, who all deny the Lord that bought them. The power and wealth are in their hands. The prospect of doing good among this class of men is very discouraging. But there is one who is stronger than the strong man armed, and is able to take from him his armour and divide his spoil. The population of this town is estimated at twelve or fifteen thousand souls. The surrounding country is exceedingly rich and fertile, and when tyranny and bloody imposture shall give way to liberty and true religion, it will be a most delightful land.

From the London Evang. Mag. Feb. 1821.

BURNING OF WIDOWS IN INDIA MAY BE PREVENTED.

(From "The Oriental Star," printed at Calcutta, April 20, 1820.)

In our Journal of the 7th of January, was a Letter from a British officer, dated Lucknow, describing the prevention of the immolation of a widow on the funeral pile of her husband, by a party of officers, who saved her at the risk of their lives, from being a third time thrown back on the pile by the brutal mob who surrounded it. Since this period, two instances have been related to us of similar sacrifice having been prevented, in a much less hazardous manner, by the interference of the Collector of the place near which it was intended to affect them.

The circumstances of the first of the instances we allude to, are these:—A young Bramane woman of respectable family, married to a dependent Zamindar, who was receiving from the head Zamindar, a pension of 1000 rupees per month, was about, on his decease, to burn herself with the body. The Collector of the district, however, as soon as he had information of this, sent a Brahmin to endeavor to dissuade the widow from her intention; but the vehement opposition of her parents, and more particularly of her brother, to her seceding from her resolution, rendered this attempt useless. The Collector determined therefore to try the effect of making a show of an intention to interrupt the ceremony by force; and aware that any measures he should adopt for this purpose would soon be made known to the parties, he directed a dozen peons, whom he stationed in a street through which the body was to pass, to seize the woman and conduct her to her house; and at the same time concealed a guard of sepoys below, in a small brig of 90 tons, but appears to be in

the best of health.

"We have now three Malay schools, and one Chinese. The Malay Testaments sent us from Calcutta by Mr. Townley are nearly expended, and we shall soon want a fresh supply.

"The Rev. Mr. Hutchings, the Chaplain of the island, has returned from Bengal. He is exceedingly kind to us, and has furnished us with the Malay Old Testament in the Arabic character,

as far as it is printed; they are going on with it at Serampore."

Mr. E. adds, "Our friend Miss Brown (the intended wife of Mr. Thompson, at Malacca) arrived here on the 12th inst. She left Madras April 7. She had a tedious passage of five weeks in a small brig of 90 tons, but appears to be in

the best of health.

"Schools for Females in India.

Some of the Baptist Missionaries, as well as those of the London Missionary Society, have commenced their laudable efforts to establish schools for native females. Mr. Rowe, of Dijah, writes, "Sister Carey, of Cutwa, has commenced

with the intended ceremony; the widow was quite reconciled to live, and sent a message to the Collector, requesting, that as the pension of her deceased husband would go to her brother, she be also provided for. She is now enjoying a pension of 10 pagodas per month, out of the allowance formerly granted to her husband.

The second case was that of the wife of a principal Zamindar, whose death, and the determination of his widow to sacrifice herself on the following morning, were not announced to the Collector till 12 o'clock at night. He immediately despatched a letter to the heir, threatening to oppose him to the utmost of his power as a magistrate, if he did not prevent the sacrifice; he also addressed letters to the widow's relatives; and these measures were attended with the desired effect, and the widow in this, as in the former case, was reconciled to live.

We cannot conclude this subject, without remarking on the conduct of the Collector, to whom we have alluded; it is such as to entitle him to the warmest thanks of every friend of humanity. In his own heart, however, he will find a richer reward than the paises of the whole world can yield. It is nevertheless to be regretted, that we are not permitted to give his name, as such disinterested actions cannot be made public. We trust, however, that the noble example he has set will be generally followed, as we have no doubt, from all we have been able to learn on this subject, that measures similar to those pursued by him, would in almost every case be attended with the same happy results.

If too the unhappy widow could be separated for four and twenty hours from the wretches who surround her, and who are interested in persuading her to adhere to her resolution, and she could afterwards be examined alone, as to her wish to put an end to her existence in this horrid manner, we imagine that this resolution, made generally under the united influence of violent grief, and a quantity of opium, aided by the clamours of relatives interested in her death, would in most instances yield to the mild persuasion of a disinterested person, particularly if a promise of securing to her a provision for her life were held out.

It is unquestionably a subject of the deepest interest to humanity, and as such, we think no apology need be offered to our readers for our frequent and strenuous endeavours to call the attention of the whole of British India to the calm consideration of the means by which such an abomination to God and man can be most speedily and effectually abolished, so as to wipe off the foulest stain that hangs upon the empire of the East.

We have the pleasure to add that Ram Mohun Roy, the celebrated Hindoo Reformer, has exerted himself very zealously in this cause, and in behalf of the female character. He has, it seems published more than one tract upon the subject.

In addition to the above, we add the following passage from a letter to the Right Hon. J. C. Villiers, on the Education of Natives of India, by the Rev. W. Ward, Missionary.

Having mentioned that 1528 widows were burned alive, in six divisions of Bengal, in the years 1815, 1816, and 1817, he adds,

"I cannot refrain from giving it as my decided opinion that this dreadful practice might easily be abridged, and finally abolished by the British Government, without creating any alarm among the Hindoos. This opinion is confirmed by the fact, that the Hindoos have quietly submitted to a modification of the practice, and to a government regulation passed a few years since on this subject: as is manifest from a very painful occurrence which happened to myself in the year 1817.

"I was riding in the neighborhood of Chitra, a village adjoining to Serampore, and observing there had been a Sattee, I rode up to a few individuals who were sitting near the spot where the victim had suffered; and after making inquiries respecting the family and rank of the widow, I addressed them on the enormity of the crime in which they had been assisting, and assured them that whatever might be their opinion of this dreadful action, they would have to answer for it in the day of judgement, as a most horrible murder.

"One of these men, in answer said, "Sir, whatever the act now committed may be, we have nothing to fear: you (meaning the English Government) must see to that; for the public magistrate has been here, and given the order, and according to that order

superstition of idolatry, operating not merely on the poor, deluded heathen themselves, but carrying death to the hearts of Christians also. It would seem that such an occurrence, would convince commercial men, that they have a deep personal interest in spreading the gospel of peace. Wherever missionary stations are found, they are places of comfort and consolation to the commercial traveller. We would ask the merchant who opposes missions to the heathen, whether if his partner, or his son had been among the slain, he would not have wished that the inhabitants of Manilla had been enlightened and civilized by the gospel, carried to them by Christian missionaries. We would ask any opposer, if he is not perfectly satisfied, that had the same revolution taken place in Manilla, which has taken place in the Society Islands, every European would have remained safe?

SANDWICH ISLAND MISSION.

Agreeably to a notice in last week's Recorder, a meeting was held in Park-Street Church on Monday evening, to hear further intelligence from the Journal of the Sandwich mission, when a collection was taken, amounting to \$124.

The following extracts are taken from a letter from Mrs. Loomis, to her friend in Utica, published in the Utica Sentinel.

"When within a few days sail of Owyhee a circumstance happened which had well nigh deprived the mission of one of its most valuable members. Brother Whitney having got over the side of the vessel to assist in painting her, took hold of a rope, which not being made fast, plunged him into the deep. We were then sailing at the rate of six knots an hour. The helm was immediately put to : a banch, which had providentially been brought upon deck a few moments before, being thrown overboard at the same instant, he soon gained and rested upon it, until a boat could be launched to his relief.

"The houses here [Hanauoah, Island of Waho] are all thatched ; three of which are occupied by the mission family. The king has given orders to build us new ones, which will probably be finished in the course of three or four months.

"Wood is very scarce ; water is plenty here, but at Owyhee our brethren are obliged to send three or four miles up the mountains for water to drink.

"The soil of this island is exceeding fertile, yielding in rich abundance, not only the native productions, such as taro, sweet potatoes, melons, bananas, cocoanuts, &c. but many of the productions of other countries. We have already had cucumbers, cabbages, squashes, pumpkins, corn, beans, onions, &c. There are many white residents on this island ; the most of whom appear very hospitable ; the natives also appear very friendly — Some of the principal natives are now learning to read ; they also seem desirous of imitating us in their dress, and bring clothing for us to make, in which we have been busily engaged. We have a little school in our house of from fifteen to twenty scholars, the most of whom are the children of white men. We have preaching every Sabbath. The congregation consists mostly of white people. The governor sometimes honors us with his presence. The first Sabbath after our arrival was peculiarly interesting. Brother Bingham preached these words — "Behold, I bring you good tidings of great joy," &c. This was probably the first time that ever these glorious tidings resounded upon these shores."

REVIVAL OF RELIGION.

Our distant readers will be gratified to learn that a powerful work of divine grace is now prevailing in the central parts of Connecticut and is rapidly extending in all directions. It commenced about the middle of the last summer, in New Haven, where it still continues with unabated force, & has since passed into congregations in Woodbridge, Derby, North Milford, Milford, Stratford, North-Haven, Branford, North-Branford, Meriden, Guilford, East-Guilford, part of Saybrook, North-Killingworth, the city of Hartford, East-Hartford, Windsor, West-Hartford, Wethersfield, Newington, part of Berlin, Farmington, Bristol, Plymouth, Warren, New-Preston, Goshen, New-Milford, South-Britain, and we believe in a number of other places, which we are not able to specify. From present indications it would seem that this is but the commencement of a more extensive revival of religion, than any which has been experienced in the most favored period of the Church in this State. In some of the large towns, hundreds have been under conviction of sin at the same time ; in others of a smaller size, scarcely a family is left without some one who is rejoicing in hope, or pierced with a sense of sin ; schools have in some instances been most powerfully impressed, even where the instructors were not pious ; the pursuit of worldly business has in some places been partially suspended, by the anxiety to secure interests of higher moment ; and we believe in no place where the work of grace exists, has it yet begun to decline, while we almost daily hear of its commencement in different parts of the State. — *Ch. Spectator.*

Moravian Missions.—The Brethren's Settlements on the Continent consist of thirty-two stations, containing 160 Missionaries, and above 31,000 converts. Many of these have been established for nearly a century, amongst Negroes, Hottentots, North and South American Indians, Greenlanders, and Tartars. The Missions, conducted with the most rigid economy, cost nearly 39,000 dollars per annum, in which is included the support of 110 superannuated Missionaries, Widows, and Orphans. The Witte Review Settlement, in S. Africa, lately destroyed by the Cafres, is rising again with the most pleasing prospects. The London Association have appealed to British benevolence for assistance to the languishing funds of these laborious & self-denying Christians.—Their expenses the last year exceeded their receipts about 10,000 dollars.—[*Watchman.*]

Mission to Africa.—Lot Carey, and Collin Teague, two colored men, preachers, with their families, sailed from Norfolk, Va. in January last, in the brig Nautilus, with their Bibles, and utensils for necessary labor. The Baptist Board supplied them with many articles of convenience and comfort, and provisions were supplied by government.

A letter from Dr. Carey, dated Serampore, April 5, 1820, gives pleasing accounts of the progress of the Redeemer's kingdom in various parts of India. At Dangapore, eighteen had been lately baptized. At Dacca, Chittagong, Cutwa, and Moorshedabad, there had been considerable additions to the churches in those places. The Schools connected with the English Baptist Mission is about 100, and a spirit for increasing them is prevalent amongst the people generally. ib.

Baptist Theological Seminary at Hamilton, N.Y.—We are gratified to learn that this Theological Seminary is rising. The Rev. Daniel Haskell, Professor in this Institution, in a letter to his friend in Philadelphia, Jan. 15, 1821, informs, that the number of students, who are licensed to preach, is 17. Others are making good proficiency in the several branches of English studies, and in Latin and Greek. ib.

The Hon. WILLIAM PRESCOTT is chosen a member of the Corporation of Harvard College, to supply the vacancy made by the resignation of the Hon. C. GORE.

Mr. WILLIS.—Having once sent you two dollars to be employed for the spiritual benefit of seamen—having been assured that it was thus employed, I now enclose three dollars, by which I wish the same class of people may be benefited. I sometimes hear of late that some of them are learning the way of salvation. I would adopt the language of Watts and say,

Pity the nations O our God,
Constrain the earth to come ;
Send thy victorious grace abroad,
And bring the strangers home.

The Preacher to the Seamen, acknowledges the receipt of the above sum, by the hand of Mr. Willis, to be applied, as the preceding donation of two dollars, to the benefit of his important charge.

A Flag is erecting over the Seamen's Meeting on Central wharf, to be displayed on Lord's days, with the inscription, "SEAMEN'S MEETING" in large letters, visible at a great distance. It is the acceptable present of a number of Ladies, who have thus generously expressed the interest they feel in the spiritual welfare of Seamen, and was accompanied by a letter to the Preacher, and the gift of 500 copies of a hymn designed to be distributed among the Seamen, and sung at the first display of the flag to-morrow.

Ordained, on Wednesday, the 28th February, Mr. LUTHER JEWETT, over the Congregational Church and Society, in Newbury, Vt. Introductory prayer, by Mr. Sutherland, of Bath, Sermon by Mr. Powers, of Haverhill ; ordaining prayer, by Dr. Burton, of Thetford ; charge by Mr. Dana, of Oxford ; right hand by Mr. Goddard, of Concord ; charge to the people, by Mr. M'Keen, of Bradford ; concluding prayer, by Mr. Blake, of Piermont. This ordination is particularly gratifying, as it was effected with great unanimity, after a dreary period of eleven years, without the stated ministry of the Gospel.—[This Communication would have been inserted before, but it was mislaid.]

\$120, 34 were received by the Treasurer of the American Education Society, during the month of March last.—The statement will appear next week.

Munificent Donation.—JACOB SHERRAD, Esq. of New York, after several public and private legacies to the amount of 40 or \$50,000, among which are 5000 to the Orphan Asylum, and 2500 to St. Philip's (the African) Church, has bequeathed the rest of his property, conjectured to amount to at least \$125,500, to the Protestant Episcopal Theological Seminary in the State of New York.

The Rev. Professor EVERETT has been chosen by the Antient and Honorable Artillery Company to deliver their next Annual Sermon, and has accepted the invitation.

MASSACHUSETTS CONSTITUTION.

Agreeably to a resolve of the late Convention, the fourteen amendments proposed by them to the Constitution of this Commonwealth, were on Monday last submitted, in the several towns, for the decision of the citizens. In this town, printed blank ballots, were provided by the selectmen, but the votes, as at contested elections, were chiefly distributed at the doors. Considerable opposition was made to articles 1, 2, 5, 7, 9, and still more effort was made both in support of, and against article 10. The meeting was opened at 9 o'clock, and the poll closed at 2 o'clock, P. M. The result is as follows :—We have added the aggregate of votes, for all the towns from which returns have been received including Boston, and the majorities for & against each article.

Boston. [64 towns including B.] Majorities.

Yes.	No.	Yes.	No.
Art. 1. 1768	588	: 5105	6585 : 1480 against
2. 1515	1193	: 4006	6001 : 395 against
3. 2553	92	: 6426	2725 : 3711 for
4. 2462	185	: 5573	3893 : 1678 for
5. 1642	1006	: 3816	7903 : 4087 against
6. 2426	118	: 6602	2532 : 4067 for
7. 1826	832	: 4756	4479 : 277 for
8. 2410	238	: 7278	1938 : 5340 for
9. 1671	881	: 4294	4476 : 482 against
10. 1419	1231	: 3670	7404 : 3734 against
11. 2504	129	: 6386	2454 : 3932 for
12. 2445	197	: 6505	3181 : 3324 for
13. 2558	85	: 6818	2075 : 4743 for
14. 2458	194	: 5727	3372 : 2355 for

Art. 1. Relates to the bill of rights, chiefly to the support of religious teachers.—**Art. 2.** Alters the commencement of the political year from the last Wednesday of May, to the first Wednesday of January.—**Art. 3.** Relates to the returning of bills by the Governor.—**Art. 4.** Gives the General Court power to constitute city governments, in any town of 12,000 inhabitants.—**Art. 5.** Fixes the basis of the Senate and House, and pays them from the State treasury.—**Art. 6.** Qualifications of electors—one year's residence and having paid some tax within two years.—**Art. 7.** Notaries Public, Secretary and Treasurer, Commissary General, &c.—**Art. 8.** Minors may vote for their officers in militia companies.—**Art. 9.** Judicial officers may not be removed until informed of charges, and permitted to answer—Questions may not be proposed by other branches to the Judiciary.—**Art. 10.** Confirms the Board of Overseers of Harvard College as now established by law.—**Art. 11.** Oath of office.—**Art. 12.** Officers are not required to declare their belief in the Christian religion.—**Art. 13.** Officers under the State and U. S. incompatible.—**Art. 14.** Provides for future amendments.—These articles are to become binding if approved by a majority of the electors.

The Legislature of this Commonwealth are to commence an extra session on Tuesday next, for the trial of Judge PRESCOTT, of Middlesex.—The Honorable Council are also notified to meet on Monday next.

VOTES FOR GOVERNOR.

1821. BROOKS. EUSTIS. BROOKS. EUSTIS.

In 214 towns, 24105 16556 : 25792 17745

Diminution of Votes: BROOKS 1687—EUSTIS 1139.

Gov. KING of Maine, Judge GREEN of Virginia, and Judge WHITE of Tennessee, have been appointed by the President of the U. S. Commissioners, to adjust the claims of our merchants on the five millions of dollars which by the Florida treaty is to be paid to them, for Spanish spoliations. Some of our commercial papers complain, that among so many applications as were made by gentlemen of high standing, no one in any of our large cities, and who for that reason must have been particularly qualified, was appointed.

The National Intelligencer on the other hand, says, "the President himself, it will be seen, selected

no one, who by being of a commercial city, could be suspected of having any bias or prejudice on his mind in respect to these claims."

The last accounts from Arkansas, give some reason to fear, that in spite of the interposition of Gen. Miller, the Governor of that territory, the Osages and Cherokees will not be prevented from going to war.

The United States' Bank has taken the loan of four millions of dollars, authorised by the late Congress, giving the government a premium of 5 1/2 per cent. This stock bears an interest of 5 per cent. per annum. Money has been advertised in this place to be let at 5 per cent. per annum. And the price of U. S. stock, is such that purchasers will realize but about 4 per cent.

The Legislature of Pennsylvania has authorized a loan of \$1,000,000—at 5 per cent.—irredeemable for 20 years.

The Hon. WILLIAM PRESCOTT is chosen a member of the Corporation of Harvard College, to supply the vacancy made by the resignation of the Hon. C. GORE.

supplies

and

POET'S CORNER.

For the Boston Recorder.

THE SACRIFICE.

The morning sun rose bright and clear;
On Abraham's tent it gaily shone,
And all was light and pleasant there;
All save the patriarch's heart alone.
While God's command arose to mind,
It forc'd his eye a tear;
For though his soul was all resigned,
Yet nature fondly struggled there.
The simple morning feast was spread,
And Sarah at the banquet smil'd;
Joy o'er her face its lustre spread,
For near her sat her only child.
The charms that pleas'd a Monarch's eye,
Upon her cheek had left their trace;
Her highly angu'ld destiny,
Was written in her heavenly face.
The groaning father turn'd away,
And walk'd the inner tent apart;
He felt his fortitude decay,
While Nature whisper'd in his heart.
O! must this son, to whom was given
The promise of a blessed land;
Heir to the choicest gifts of heaven,
Be slain by a fond father's hand.
This son for whom my eldest born,
Was sent an outcast from his home,
And in some wildness forlorn,
A savage exile doom'd to roam?
But shall a feeble worm rebel,
And murmur at a Father's rod?
Shall he be backward to fulfil,
The known and certain will of God?
Arise my son, the cruel fill,
And stow the scrip with due supplies;
For we must seek Moriah's hill,
To offer there a sacrifice."
The mother rais'd her speaking eye,
And all a mother's soul was there;
She feared the desert, drear and dry,
She fear'd the savage lurking there.
Abra'm beheld, and made reply,
"On Him from whom ohr blessings flow,
My sister we with faith rely,
Tis his commands, and we must go."
The dutous son with haste obey'd,
The scrip was stored with due supplies,
And in the third day's twilight shade,
Moriah's lofty hill appear'd.
The menials at a distance wait,
Alone ascend the son and sire;
The wood is on his shoulders laid,
The wood to build his funeral fire.
No passion away'd the father's mind,
He felt a calm, a death-like chill;
His soul all chasten'd, all resign'd,
Bow'd meekly, though he shuddered still.
While on the mountain's brow they stood,
With smiling wonder Isaac cries,
"My father, lo! the fire and wood,
But where's the Lamb for sacrifice?"
The Holy Spirit stay'd his mind,
While calm—but low the answer came;
With steady voice, and look resignd,
"God will, my son, provide a Lamb."
But let no pen profane like mine,
On holiest themes too rashly dare;
Turn to the book of books divine,
And read the promise written there.
Ages on ages roll'd away,
At length the hour appointed came;
And on the mount of Calvary,
GOD did indeed provide a Lamb.

MISCELLANY.

American Ecclesiastical History.

BRIDGEWATER, MASS.

Extract from a Discourse delivered in Bridge-water, Mass. Dec. 22, 1820, by the Rev. DANIEL HUNTINGTON.

Bridgewater, which now holds a distinguished rank among the towns of this Commonwealth, was originally a plantation, belonging to Duxbury. In 1644, the inhabitants of that town, fifty-four in number, petitioned the Court at Plymouth for an extension of territory; that is, for liberty to purchase additional land of the Indians. Accordingly this tract was surveyed for them, and in the following year the grant was made to them. The grantees, "by agreement among themselves," divided the land into fifty-six shares; one for each of their number, and the two remaining shares for the encouragement of a minister and a miller to settle among them: thus wisely providing, in the commencement of their enterprise, for the nourishment both of body and soul. The land was accordingly purchased, & secured to them by deed from Ousamequin, formerly called Massasoit, sachem of Pocanauket; and the deed, written by Capt. Standish, one of the original planters of Plymouth, and signed with the mark of the sachem, is still extant.

In 1650 this plantation was erected into a separate township by the name which it now bears. The first settlement in the town was in what is now the West Parish. It was commenced in 1651. Two of the settlers, William Bassett and Experience Mitchell, were among those who arrived at Plymouth in the first three ships. Their number was soon increased by emigration from other towns. The church remained without a pastor for about twelve years; though they undoubtedly maintained religious worship and order among themselves. Mr. James Keith, a native of Scotland, and a graduate of the university of Aberdeen, came into this country as a candidate for the Gospel ministry about the year 1662; and was ordained pastor of the church in this town in the spring of 1664, being about twenty-one years of age. He died July 23d, 1719, aged seventy-six, having labored in word and doctrine about fifty-five years. Mr. Wm. Brett was their first ruling elder, and Mr. John Willis their deacon. The officers and church are noticed in the early records of the church in Plymouth, as faithful in the duties of their calling, "carrying on in a way of peace, holiness and good gospel order;" and such a record is worthy of remembrance, as evincing not only of the respectability of the church in this town, but also of the watchfulness of the several pastors and churches in the Colony over each other, and of the lively interest which they felt in the prosperity of their common cause. The Rev. Mr. Keith was succeeded in the ministry by the Rev. Daniel Perkins, whose ordination took place October 4, 1721. He was a native of Topsfield in the county of Essex, and was graduated at Cambridge in 1717. He

died September 29, 1782, in the 88th year of his age and the 62d of his ministry.

In 1716, three years before the decease of Rev. Mr. Keith, the South Parish was incorporated; and then the old parish was distinguished by the name of the North, until another was organized by the name of the East Parish, which was in December, 1723, two years after the ordination of Rev. Mr. Perkins. Henceforth the original society has been known by the name of the West. The inhabitants of this part of the town continued under the ministry of Mr. Perkins until the year 1738. On the 3d of January in that year, they were incorporated into a fourth precinct, and called the North Parish. They had during the preceding year, erected a house of public worship, nearly on the spot where we are now assembled; and on this circumstance in part, they grounded their petition to the General Court for an act of incorporation. This being obtained, they sought the regular ministration of the Gospel among them; and by their invitation, Mr. John Porter, a native of Abington, came to them as a candidate for the pastoral office, in the month of December, 1739. On the 18th of September, 1740, a Church was organized, consisting of fourteen males and eleven females; with whom the parish cordially united in calling Mr. Porter to the work of the ministry among them. He was ordained October 15th of the same year. The Covenant which the Church adopted as the basis of their union was in these words.

"We whose names are underwritten, the most of whom have been members of the First Church of Christ in Bridgewater, having now, as we conceive, a call from God to embody a distinct Church by ourselves according to Gospel order, and as our particular circumstances require; do upon this solemn occasion think it our duty, and therefore agree, to renew the covenant which our fathers made, both with God and with one another, under a humbling sense of our violations of past covenant engagements, adding hearty prayers that our past sins may be forgiven and that we may have the help of the Holy Spirit, to enable us to keep that covenant with God, wherein we solemnly engage as follows—

1. That we will take the Lord Jehovah to be our God, by a free choice of Him, a firm dependence on him & satisfaction in him, as our chief good, renouncing all other interest whatsoever.

2. That we will cleave to the Holy Scriptures, as our only rule of faith and obedience.

3. That we will acknowledge our Lord Jesus Christ in his threefold office, as our Prophet, Priest and King; particularly in his kingly government: that all his laws and ordinances may be upheld by us in the purity and power of them; that an able and faithful ministry be encouraged and continued among us; that in all the administrations of the house of God, we will have a due regard to the power of office belonging to the ministry, and the privileges belonging to the brethren, as to judgment and consent. That we will endeavour faithfully to observe the rules of purity, in respect to the visible qualifications of those we admit to communion with us, that the table of the Lord be not polluted; that they be such as have a competent understanding of the mysteries of Godliness, and of a well ordered conversation, and who upon examination hold forth repentance from dead works, and faith in our Lord Jesus Christ. We will conscientiously observe the rules of discipline which Christ hath prescribed, that the temple of God be not defiled; will see that church censures be faithfully dispensed to such as are full communicants, and to the children of the covenant. The adult in Church relation (though not yet admitted to full communion) walking orderly and waiting upon God to prepare them for the full enjoyment of him in all his ordinances, shall, (at their desire) have the initiating seal of baptism administered to their children, and they themselves shall be encouraged and excited to follow the Lord in all the ways of his appointment; and when they offer themselves to join with the Church, shall be examined respecting their proficiency under the means, and hold forth such evidences of the grace of God, as may be required to make their communion comfortable.

4. We will walk in love one toward another, endeavouring to keep the unity of the spirit in the bond of peace, that there be no schism or rent in the body of Christ.

5. In all difficult cases, we will apply to neighboring ministers & Churches of Christ for counsel.

6. We will walk with God in our houses with a perfect heart, duly attending on family worship and government, in the faithful discharge of relative duties, endeavouring that true religion may be propagated to posterity, that our God may be our children's God after us.

7. We will bear our testimony against the growing sins of the times, and of this place; and it shall be our endeavour, that the work of reformation in all parts of it be carried on among us.

8. As we have opportunity we will seek the good of one another, and so the good of all men, both with respect to spirituals and temporals.

9. It shall be our endeavour to stand complete in all the will of God; to cleave to the Lord and another through all adversity. All this we do sincerely and solemnly engage in the sight of God, men and angels, in a humble dependence of faith upon the merits of our Lord Jesus Christ, for our acceptance with God, and on the power of his spirit & grace to work all our works in us and for us; and finally to perfect all that concerns us to the praise of his glory." September 18, 1740.

Signed by

Timothy Keith,
Daniel Packard,
James Packard,
Zacharias Packard,
Samuel West,
Isaac Fuller,
John Johnson,

Abiel Packard
John Kingman Jr.,
Joshua Warren,
Seth Packard,
Calb Phillips,
Zacharias Cary,
Nath'l Hammond.

This covenant, my brethren, as the basis of our ecclesiastical order, deserves our most serious regard. It becomes us carefully to inquire how far we have fulfilled the engagements which, by becoming members of this fraternity, we have implicitly subscribed; and how far, and for what reasons, we have deviated from them. Our only deviation with regard to the ceremonials of religion, is in respect to the ordinance of baptism; which, by the provision of this covenant, was to be administered, not only to those who considered themselves experimental Christians, and to their children, but also to such as professed themselves persuaded of the great truths of the Gospel, and desirous of using all means of promoting personal and domestic religion. Such persons, provided there was nothing in their visible conduct to contradict their professions, were permitted publicly to acknowledge the truths and obligations expressed in the covenant of the church, declaring their intention perseveringly to seek that grace which would qualify them for full communion with God's people; and on their

doing so, to receive the ordinance of baptism themselves, (if they had not in infancy,) and to have the same seal put upon their offspring. But in latter times such a practice has been generally considered inconsistent; because no religious duty can be acceptably performed without faith, and the same temper of mind which qualifies us for one Christian ordinance does for the other also. With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation. The belief of the heart and the confession of the mouth should never be separated. We must be either in the church or out of it, and if members of it, we are equally bound to observe all its institutions. For it is from us to undervalue the wisdom and piety of our venerable fathers. It is devoutly to be wished that we were as prudent and faithful as they, in promoting the cause of our Lord and Master. We have lamentably declined from their simplicity and purity. If they erred in their practice on this one subject, it was the error of zealous and benevolent hearts—of hearts that highly prized, and generously longed to spread and to perpetuate, the blessings of the covenant of grace; and in departing from what we conceive to be their mistake respecting it, we have deviated to an opposite extreme, incalculably more injurious to the interests of true religion among us. The offspring of professed believers were once affectionately regarded here as the children of the church, who, like the sealed children and household of Abraham, were to be taught and commanded to keep the way of the Lord, to do justice and judgment, that the Lord might apply and fulfil to them also the gracious promises of his covenant. But now by too many they are neglected, and suffered to grow up as strangers to the covenants of promise and aliens of the commonwealth of Israel. But to proceed with our history.

The Rev. Mr. Porter entered on the duties of his office, with all the advantages which a faithful church and an affectionate society could afford. Their hearts were very deservedly united in him, and seldom has any minister of the Gospel been enabled to exert a more general and salutary influence over the people of his charge. His qualifications both natural and acquired, were peculiarly respectable. He was taught, not only of men, but of God. Much of what was estimable in his Christian and ministerial character, he gratefully ascribed, under God, to the labors of that justly celebrated and eminently useful servant of Christ, the Rev. Mr. Whitefield; under whose ministry of the word he received the most deep and salutary impressions a little before his entrance upon the duties of the sacred office. With that great and good man, he formed an intimate acquaintance; invited him to his pulpit, and, with his beloved flock, enjoyed the benefit of his evangelical instructions. This circumstance undoubtedly contributed to increase that zealous spirit of reformation, by which the Rev. Mr. Porter's long and faithful ministry was so happily characterized. He clearly exhibited and ably defended the great doctrines of the gospel; and though not fond of controversy, wielded the sword of the Spirit with uncommon skill, vigor, and success, against all the assailants of evangelical truth. His labors among his people, in the sanctuary and from house to house, were greatly blessed. At six successive periods his heart was gladdened by a powerful effusion of the Holy Spirit, and an enlargement of the church. In 1741, the year following his ordination, seventeen were added to the number of Christ's visible disciples; an addition by no means inconsiderable, when compared with the population of the parish at that time. In 1766 the Lord's work was again revived, and twenty-nine were brought to the belief and obedience of the truth. In 1774, thirty-nine were added unto the Lord. In 1780, was a revival, probably the most fruitful in comparison with the population, that this church has ever witnessed. It brought ninety-two new guests to the table of the Lord, beside two who were received from other churches. In 1790, the church was again enlarged by the accession of twenty-seven from the world; and eighteen more who may be regarded as the gleanings of that harvest, joined the following year. In 1800, the field again whitened, and that faithful servant of the Lord once more grasped the sickle, though with a hand trembling thro' age. But while filling his bosom with the joyful sheaves, he felt the growing infirmities of a frame worn out in the service of his Master, and requested aid. His son-in-law, the Rev. Thomas Crafts late of Middleborough, and Mr. Asa Meech, then a candidate for the ministry from Connecticut, successively assisted him. The former of those gentlemen received from the society an honorable token of their gratitude for his acceptable and useful labors, as coadjutor of their venerable pastor; and we trust he has left some seals of his ministry among them. The latter was invited to settle with them in the work of the ministry, and was ordained as colleague with the Rev. Mr. Porter, October 15th, of that year. His ministry, however, owing to some uncontrollable difficulties, was short. He was dispensed by an ecclesiastical council in 1811; & is now pastor of the Church at Canterbury in Connecticut. His labors here, however, though of short duration, were not without a gracious recompence. Thirty-seven were added to the church in the year 1807.

The Rev. Mr. Porter continued to preach and perform pastoral duties occasionally, after the settlement of his colleague, and until a short time before his decease. His last sermon was from John ix. 4. "I must work the work of him that sent me while it is day: the night cometh when no man can work." Both the subject and the manner of treating it were prophetically appropriate, and most tenderly affecting to those, who were listening to the last message of truth and love, from the lips of one whom very many regarded as a spiritual father, and all as an affectionate and faithful friend. He entered into the joy of his Lord, March 12, 1802, in the 87th year of age, and the 62d of his ministry. His remains were interred near the centre of the grave yard on the plain: and his monumental stone bears this peculiarly appropriate inscription. "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever." Daniel xii. 3.

On the history of my brief and imperfect ministry, my brethren, I need not be particular; since you are all acquainted with the circumstances of its commencement and its continuance hitherto. Yet it may be proper summarily to add, that I came to this place, as a candidate for the sacred office, in the spring of 1812, and was ordained, October 28th of the same year. No special influence attended my feeble ministrations, until the year 1816; when a powerful work of the Holy Spirit commenced, and continued through a considerable part of the year. Seventy-eight were added to the church. A particular account of that gracious visitation, appeared in the Boston Recorder.—In the intervals between the several times of refreshing from God's presence which have now been mentioned, considerable numbers have been added to the church; so that, notwithstanding some seasons of painful declension, it may be said to have been, on the whole, increasing from its formation to the present time. The whole number of its members, from the beginning, has been 628. Of these 464 were received under the ministry of the Rev. Mr. Porter, 58 by Rev. Mr. Meech, and 106 by the present pastor. The present number on our catalogue is 212. Nine brethren have sustained the office of deacon in this church; whose names follow in the order of their elections—James Packard, Samuel West, Zachariah Snell, Jonathan Cary, David Edson, sen. Ebenezer Packard, David Edson, jun. Eliphalet Packard, and Ichabod Howard; of whom Deacons David Edson, jr. Ichabod Howard now survive.

The house of worship in which we are now assembled, was erected in the year 1763; the former being found insufficient for the accommodation of the increased congregation. The Rev. Mr. Dunbar of Stoughton preached at the dedication of both houses—and the Rev. John Angier, then pastor of the East Parish in this town, also preached at the dedication of the latter. The number of inhabitants in this parish in 1764, was 833. In 1810 it was 1354; an increase which, when we consider the continual emigrations for 20 years past, is strongly evincive of the divine goodness to us.

YOUTHFUL PIETY.

Letter from a Missionary, recently from Massachusetts, to the Children of his friend in Boston, dated Catskill, N. Y. March 17, 1821.

My Dear E., D. and H.—

I intended several weeks ago to write to you, and introduce to you a little girl, five years old, whose name I have forgotten, but with whom I hope you will be acquainted in heaven.

Her parents have strong hopes that the dear little child is pious.—She will sit two hours to hear any one talk to her about God—and the very mention of heaven will bring tears into her bright eyes in a moment. She is in the habit of retiring several times a day to pray to God. For nearly two years past, her mother has frequently found her in the chamber or bed room on her knees praying to God—and sometimes she feels herself to be such a sinner, that she cannot be pacified, till some one has gone away and prayed with her. One time after her mother had been praying with her, she found her weeping and sobbing, and asked the cause; the little child replied, "I don't know how to pray to God—I can't see him—He is out of sight—I don't know what to say to him."—Her mother told her, she must ask God to teach her how to pray to him—She says, "Ma, if you'll go down I'll try."—She will sometimes sit for a long time together, and look up and all round to see God—and wonders why she can't see him—wants to die, to go and see him and live with him. Her grandmother told me, that when she waked up in the morning, she very frequently found this sweet little child out of bed on her knees, and on enquiring what she was doing there, would receive for answer, that she was thanking God, that he let her live all night. Then she would get into bed—by and by she would be out again to thank God, that he let her live all night. The morning I left the family, she came and climbed upon my knee, and told me she should pray for me after I was gone; and asked me to pray for her. What a satisfaction it would afford me, should I ever go to Jerusalem, to think that all the children in America were praying for the "peace of Jerusalem!" Will not E. and D. and H. be of that interesting number?

Perhaps you heard, that I was thrown from a wagon a fortnight ago to day, and in consequence of an injury I received, I have gone into the Female Seminary in this place for three or four weeks.—About half the young ladies, I hope are the children of God. Three of the hopelessly pious are just about the age of D.—O, I love to instruct them and talk with them and pray for them; their eyes are so pleasant, their attention is so fixed and they look so good. At Kidderminster, God has poured out his blessed Spirit upon one neighborhood, and sixty or seventy hope divine grace has softened and purified their hearts—most of them children. I asked several, that were between seven and ten years of age, whether they ever remembered the poor heathen children in their prayers—"O yes" they said, "five or six times a day—and we mean to save all the money we can get to send to them—and we mean to learn as fast as we can purposes to go and teach them how bad children can get made good." I hope the time is not far distant, when all the dear children in this country will be praying children. Should a kind providence ever again return me to Massachusetts, may I not hope to find you all the disciples of Christ?

Will you remember me very affectionately to your kind parents, and tell them divine influence is descending in this place and region, as the dew of Hermon—and that many of the aged as well as the young are becoming heirs of God.

Yours, dear children, with my best prayers for your good.

W. G.

Improvement of the Mind with Questions.
JAMES LORING, has just Published a Sale at his Book-Store, No. 2, Cornhill, 50 cents half bound and 63 cents in the MINDED—By ISAAC WATTS, D. D. to which is added, *Questions adapted to the Work, in use of Schools and Academies.*

Dr. Johnson's Recommendation.
Few books have been perused by me greater pleasure than Dr. Watts' *Improvement of the Mind*; of which the radical principles may indeed be found in Locke's *Conduct of Understanding*; but they are so expanded and ramified by Watts, as to confer on him the advantage of work in the highest degree possible. Whoever has the care of instructing children in this book is not recommended." Dr. John Lafe de Dr. Watts.

The above volume contains the whole First Part of Dr. Watts' *Improvement of the Mind*. This is believed to be sufficiently complete in itself without the Second Part, and particularly suited to the capacities of Young Persons. Both Parts might render the whole expensive for many scholars, and thus excused publishing in a separate volume, it is plain the excellent Author did not consider it as necessary.

Jesu—Mason's Treatise on Self-knowledge, use of Schools and Academies; Dodridge's Progress of Religion in the soul, with an Appendix, now first added—Florian's William Tell Switzerland Delivered, with a frontispiece.

First Catechism for Children, containing Common Things necessary to be known at an age. By Rev. David Blair.

In the Press, Edwards on the Affections, abridged by Ellery. From the London edition, which will be added an Index of Subjects, of Orthography, by way of Question and Answer.

Boarding School at Dorchester.

MISS TOPLIFF informs her friends and the public, that she opens a Boarding School at Dorchester, on the 1st of April next, for instruction of Young Ladies in the solid and numerous branches of education.

<p